THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.—REV. xxii, 14.

No. 52, Vol. XLIV. Monday, December 25, 1882. Price One Penny.

PRESIDENT HEBER C. KIMBALL'S JOURNAL.

AN ACCOUNT OF HIS MISSION TO ENGLAND AND THE INTRODUCTION OF THE GOSPEL TO THAT LAND.

CHAPTER V.

FIRST CONFERENCE IN ENGLAND—WORD OF WISDOM FIRST TAUGHT THERE—ENEMIES ACTIVE—URGENT INVITATION FROM A BAPTIST CHURCH—THE EFFECT OF OUR PREACHING.

It being near Christmas, we agreed to hold a general conference in Preston on Christmas day, there being business of importance to the churches to be attended to; and likewise several to be ordained to the ministry.

On Christmas day, the Saints assembled in the Cock Pit, and we then opened the conference, which was the first that was held by the Church of Christ in that country. There were about three hundred Saints present on the occasion, all of whom with the exception of three had been baptized within a very short time. Elders Hyde, Fielding and myself were present.

The brethren were instructed in the principles of the Gospel, and their several duties enjoined upon them, as Saints of the Most High. We then proceeded to ordain several of the brethren to the Lesser Priesthood, to take charge of the different branches where they resided. We confirmed fourteen who had previously been baptized, and blessed about one hundred children.

At this conference, the Word of Wisdom was first publicly taught in that country: having previously taught it more by example than precept; and, from my own observation afterwards, I am happy to state that it was almost universally attended to by the brethren.

The Spirit of the Lord was with us during our interview, and truly the hearts of the Elders were rejoiced beyond measure when we contemplated the glorious work which had begun. We had to exclaim, "It is the Lord's doings, and it is marvelous in our eyes! Blessed be the name of the Lord!"

I felt greatly humbled before the Lord, who had crowned our labors with such signal success, and had prospered us far beyond my most sanguine expectations.

Immediately after this conference, Elder Hyde and I went to a village called Longton, situated near the seashore, where we raised the standard of truth, and published to the listening crowds, the glad tidings of salva-

tion. After delivering two discourses, several came to us and requested baptism. It being very cold weather, insomuch that the streams were all frozen up, we had to repair to the seashore to administer that ordinance, and immersed fifteen in the waters of the ocean.

It would probably be too tedious to enumerate all the particulars which occurred during the time we sojourned in that country; I shall therefore pass over many events which, though pleasing to us at that time, and which showed the kind dealings of our Heavenly Father, would not be sufficiently interesting to others. I shall therefore content myself by giving an outline of the principal circumstances attending our mission, which I have no doubt will be pleasing to the brethren, and to all who love the prosperity of Zion.

From this time, until about five weeks previous to our departure from that land, we were continually engaged in the work of the ministry, proclaiming the everlasting Gospel in all the region round about, and baptizing all such as believed the Gospel and repented of their sins. And truly, "the Lord of Hosts was with us, the God of Jacob was our refuge." The Holy Ghost the Comforter, was given to us and abode with us in a remarkable manner, while the people thronged to hear our addresses, and "numbers were added to the church daily, such as should be saved." We would baptize as many as fifty in Preston in a week, exclusive of those in the country. During one short mission which Brother Hyde and I took into the country, after preaching five discourses on the principles of our holy religion, we had the pleasure of immersing one hundred and thirty in the waters of baptism.

Thus mightily ran the word of God and prospered to the joy and comfort of His servants, and to the salvation of precious and immortal souls; while the world was struck with amazement and surprise at the things which they saw and heard. During this state of things, our enemies were not idle, but heaped abuse upon us with an unsparing hand, and issued torrents of lies after us, which, however, I am thankful to say, did not sweep us away.

Among those most active in publishing falsehoods against us and the truth, were many of the reverend clergy, who were afraid to meet us face to face in honorable debate, although particularly requested so to do, but sought every opportunity to destroy our characters, and propagate their lies concerning us, thus giving testimony that "they loved darkness rather than light."

Although we frequently called upon the ministers of the different denominations, who had taken a stand against us, to come forward and investigate the subject of our religion before the world in an honorable manner, and bring forth their strong reasons to disprove the things we taught, and convince the people by sound argument and the word of God, if they could, that we did not preach the Gospel of Christ, they altogether declined.

This course we felt moved upon by the Spirit to adopt; but they kept at a respectful distance, and only came out when we were absent, with misrepresentations and abuse. It is true we suffered some from the statements which they thought proper to make, when we could get no opportunity to contradict them, but generally their reports were of such a character that they carried along with them their own refutation.

The time when we expected to return to our native land, having now nearly arrived, it was thought necessary to spend the short time we had to remain in that country in visiting and organizing the churches; placing such officers over them, and giving such instructions as would be beneficial to them during our absence. Accordingly, Brothers Hyde, Fielding and I entered upon this duty, and we visited a church nearly every day, and imparted such instructions as the Spirit directed. We first visited the Churches south of Preston, and after spending some time in that direction we journeyed to the north, accompanied by Brother Richards, who had just returned from the city of Bedford.

While we were attending to our

duties in that section, we received a very pressing invitation from a Baptist church, through the medium of their deacon, to pay them a visit, stating that the society was exceedingly anxious to hear from our own lips, the wonderful things we had proclaimed in the regions round about.

We endeavored to excuse ourselves from going, as our engagements already were such that it would require the short time we had to stay to attend to them. But they seemed determined to take no denial, and plead with us with such earnestness that we could not resist their entreaties, and finally we consented to go and preach once.

Having arrived at the place, we found a large congregation already assembled in the Baptist chapel, anxiously awaiting our arrival. The minister gave out the hymns for us, and Elder Hyde spoke on the subject of the resurrection with great effect, after which the minister gave out another hymn which was sung by the assembly, and then he requested me to address them. I arose and spoke briefly on the first principles of the Gospel.

During the services the congregation were overjoyed, the tears ran down their cheeks and the minister could not refrain from frequently clapping his hands together for joy while in the meeting. After the service was over he took us to his house, where we were very kindly entertained. After partaking of his hospitality he with some more friends, accompanied us to our lodgings, where we remained in conversation until a very late hour.

The next morning while we were preparing to depart we were waited upon by several of the citizens, who requested us to preach again that day, stating that great interest was felt by the inhabitants, many of whom were in tears, fearing they should hear us no more; and that a number of influential men had suspended operations in their factories, to allow their workmen the privilege of hearing us preach. But we were obliged to deny them, as it was necessary to attend to the appointments we had previously made. We could scarcely tear ourselves away from them, and when we did so they wept like little children. Such a desire to hear the Gospel, I never saw equaled before.

After commending them to the grace and mercy of God, we went to Downham, where we preached in the afternoon, after which forty came forward and were baptized. In the evening we called the churches of Chatburn and Downham together, and after confirming forty-five who had previously been baptized, we appointed priests, teachers and deacons to preside over them.

It is not the being exempt from faults, as the having overcome them, that is an advantage to us, it being with the follies of the mind as with the weeds of a field, which, if destroyed and consumed upon the place of their birth, enrich and improve it more than if none had ever sprung there.

When we think of the many and widely differing relations of life we sustain, and the consequent various duties devolving upon us, we feel somewhat bewildered at the amount of knowledge of many kinds that seems essential. But time is short and our powers are limited, so we must be satisfied with thoroughness in one department and only a moderate proficiency in many others.

INDUSTRY.—The strength of industry is calm, not boisterous. Much talk and little work generally go hand in hand. Those who boast loudly of the great things they will accomplish, who make a stir and commotion whenever they attempt anything, who work violently and to excess at one time and not at all at another, who think that in order to be earnest they must be fussy, and to be enthusiastic they must be violent—such persons cannot show forth the power of industry. That is reserved for the calm and steadfast toiler, who, without boasting, or flourish, or confusion, or overstrain, patiently and earnestly pursues his work, aiming at excellence rather than plaudits, and fidelity rather than glitter.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 25, 1882.

CHRISTMAS, 1882.

THE forty-fourth volume of the MILLENNIAL STAR, the oldest paper but one now published in Liverpool, closes with this, the Christmas number. As it is the last opportunity afforded this current year, of communicating with our readers, we gladly embrace it for the purpose of wishing them all "a merry Christmas and a happy New Year." And now for a few words touching this subject. Christmas time, in the minds of most Christian people, is inseperably associated with ideas of amusement and festivity. The pleasures of the feast, the dance, the pantomime and other kindred sports, which serve to while away the tedium of the soberer scenes of life, and cause us to forget for a season the ever present fact that the world we dwell in is one of wickedness and misery, are paramount and find freest expression during the times known as the winter holidays. Nor is it at all improper, but rather otherwise, that such should be the case. This world, without variety, would be stupid if not intolerable, and Christmas without mirth and festivity would be an anomaly in "Merrie England." It is only a healthy impulse, and one bringing forth health as its result, which impels the human mind to "shake off toil and trouble," and seek refuge from the cares, and rest and recuperation from the labors and responsibilities of life, in the innocent joys and fair though frail and fleeting delights which, alternating with their opposite conditions, make up the vast sum of human vicissitudes. Too much of one thing is invariably tiresome. Excesses are sinful and in all cases injurious. And this is just as true of fun and festivity as of anything else. Overdoing a thing is almost always worse than not doing it at all. Unreasonable indulgence, even in innocent pleasure, perverts it from its proper use, and as a consequence the elixir of life is not unfrequently converted into its bane.

As long as earthly days demand and receive human observance, Christmas should be duly kept and celebrated. But what does the celebration of such a day involve? Is it a day to drink with the drunkard or to gorge with the glutton? Is it the occasion of a libation to Bacchus or a sacrifice to Jupiter? Should it resemble in any respect a riotous orgie given in honor of some strange Pagan god or demon of the nether world? The nature of the thing itself is a sufficient answer. Christmas day commemorates the birth of the Savior of mankind, the mortal advent of the world's Redeemer. A joyful event truly, and one pre-eminently worthy of its place "among the high tides in the calendar." But neither Christmas itself, which is perhaps observed more properly in England than in most Christian countries, nor even "boxing day"—that day of all days for Christmas mirth and merriment—should

be degraded to the sinful level of which we have spoken. Christmas tide is a time for prayer and thanksgiving, as well as for merriment and festivity. It is the time of all times to worship God the Father, God the Son and God the Holy Ghost. And it can still be a "merry Christmas" notwithstanding. Harmless sports and the grateful enjoyment of the blessings which heavenly bounty has bestowed, are not, in the light of true religion, incompatible with the worship of their Almighty author. King David danced before the Ark of the Covenant, to evince gladness and gratitude to God, and surely none but the hypercritical or hypocritical—for these words often mean the same thing—such as Michal his wife, whom the Lord sorely punished for so doing, would seek to find fault with such an action. The same might be said of any other proceeding, innocent in itself and only displeasing to the pharisaical, which springs from a motive equally as pure. God always looks upon the heart, and from what His all-seeing eye discerns within its hidden recesses, passes judgment accordingly. And this is what we would have our readers remember during the flight of the approaching holidays. No need, like the ancient Pharisees, who sought the praise of man before the approval of their Maker, to be solemn and sanctimonious. Be joyous and cheerful. Be truly thankful by being truly happy. Let smiles wreathe every face with gladness. Let happiness, like a well, rise up from every honest heart, and rippling laughter, like a sunny stream, flow merrily forth from the lip that speaks no evil. Let pleasure wait on purity, and festivity go hand in hand with temperance. Let faith, hope and charity—the white-winged graces of the Christian Gospel—encircle each festive board and hover over every family hearth. Let kindness and brotherly love be mutual mediator and monarch over all. Let poverty praise generous wealth, and generous wealth remember poverty. Let the song of the jubilant be tuned by chastity and the laughter of innocence be tempered by the inward prayer of thanksgiving. And while joy and gladness abound, and thanksgiving and the voice of melody resound from every heart and home, let every tongue tacitly utter and every soul silently respond: "GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN!"

DISTRICT MEETING.—A District meeting of the Nottingham Conference will be held on Sunday, January 21st, at the Latter-day Saints' Chapel, St. Anne Street, Nottingham. President John Henry Smith and a number of other Elders from Utah will be present.

THE STATUS OF WOMAN IN UTAH.

One of the charges against the majority of the people of Utah represented in its Legislature, is that the right of dowry has been abolished in this Territory. This has been repeated till the sound of it must be wearying to the ears of those who listen to anti-"Mormon" accusations. The "Liberal" orators during the canvass previous to the Delegate election, relied on this as one of their chief arguments against the People's Party. The Governor of Utah has told it to newspaper correspondents as though it was a crime. And the whole anti-"Mormon" clique dwell

upon it as of itself enough to call for the abolition of the Legislative Assembly and the establishment of a despotism in the shape of a Legislative Commission.

Let us look at this dowry business a little, and also at the legal status of women in this Territory, and see how much the legislature has done to injure the ladies of Utah. First we must examine this much talked of right of dower. What is it, and where did it originate? Dower is a widow's life interest in one-third of the real estate left by her deceased husband, and which he acquired solely during the coverture. It is a relic of the old common law of England which destroyed a woman's legal identity as soon as she was married. Under it a married woman was a legal nonentity. She and all she had belonged to her husband. They twain were made one, and the man was the one. Her personal property, if she had any before marriage, became his; it was her dowry or portion which by the contract of marriage passed to him absolutely; any real estate secured to her before marriage, passed to his control during their joint lives. As a sort of compensation for this marital slavery, after the husband's death the woman was entitled to a life interest only in one-third of such lands, tenements or hereditaments as he became possessed of in his own right during her wifehood. Mark it, this dower gave her no right to dispose of her third, either by sale or will; she merely had the use of it during her life.

The right of dower was subject to be barred. The adultery of the wife destroyed it. So if she joined her husband in conveying his estate, or accepted a jointure, that is a certain portion settled on her for life if she survived her husband. These and some other things that might be enumerated barred the widow's right of dower.

Let us now compare this state of vassalage in which woman was placed under the common law that provided this dower, and the legal status of women in Utah, where the dower is abolished. For, strange to say, the "Liberals" have made one charge that is true, although they use it for deceptive purposes; the right of dower *is* abolished in Utah, because the conditions under which the usage originated are also abolished. Under our statutory law a married woman is a legal entity. She is a somebody as much as is the man. The property she holds before marriage does not pass to her husband; it remains her own. She holds it still, in her own right. She can sell or convey it or dispose of it by will or otherwise. She can acquire property after marriage as well as before. She can make contracts, sue and be sued, and she hold her personality after marriage as before. She is not a vassal. She is not the property of the husband. The old common-law barbarism in reference to married women is done away by Utah law, and the abolition of the right of dower goes with it.

Those who make such an outcry about the dower for the purpose of deceiving the public, quote but one section of the Utah statutes on the subject—the third—purposely omitting the preceding sections on which it is based. We here quote the whole enactment:

(1020). Sec. 1. *Be it enacted by the Governor and Legislative Assembly of the Territory of Utah:* That all property owned by either spouse before marriage, and that acquired afterwards by gift, bequest, devise or descent, with the rents, issues and profits thereof, is the separate property of that spouse by whom the same is so owned or acquired, and separate property owned or acquired as specified above, may be held, managed, controlled, transferred, and in any manner disposed of by the spouse so owning or acquiring it, without any limitation or restriction by reason of marriage.

(1021.) Sec. 2. Either spouse may sue or be sued, plead and be impleaded, or defend and be defended at law.

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In the laws governing the estates of decedents, it is provided that:

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The law in regard to succession provides that if the decedent at the time of the death is the head of a family, the property shall pass to the surviving family in equal shares, but if the decedent leave a husband or a wife and only one child, the estate passes one-third to the surviving husband or wife for life, the rest to the child or issue of such child; if there be more than one child, then one-fourth of the estate goes to the surviving husband or wife; if there is no issue, but a mother survives, then the estate goes in equal shares to the surviving wife or husband and the mother.

Thus it will be seen that provision is made in the law which more than compensates for the abolition of the dower, and the law is so framed as to deal out justice to all parties concerned. In addition to the rights, liberties and privileges granted to wives and widows under the laws of Utah, the elective franchise is conferred upon all women who are citizens, or the wives, widows, or daughters of citizens, and who are twenty-one years of age, and have resided in the Territory six months and in the precinct one month next previous to registration. They can vote at all elections of every description in the Territory.

Now compare this condition of woman's affairs under Utah laws with the old common law slavery of which the dower is a relic, and which still exists in many parts of this republic, though chiefly in a modified form, and it will be seen that the women of this Territory enjoy far more liberty and many more privileges than their sisters in other parts of the United States, and that the outcry made about the abolition of the right of dower is nothing but "Liberal" claptrap and deception.

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POETRY.

A CHRISTMAS IDYL.

[SELECTED.]

Ring on! ring on! ye merry bells,
And let me hear thee once again;
Ring out that happy sound that swells
With music meadowland and plain.
Go, ringer, take once more your stand
In yonder tow'r—let troubles cease;
Pull well the ropes with vigor, and
Ring in an everlasting peace.

Ring, ring, ye bells, a joyous peal,
And usher in the Winter King,
Whose aged feet in silence steal
O'er snow-clad field and frozen spring;
Who feebly comes with staff in hand,
With holly twigs around his brow,
To rule the world with stern command,
And fill the place of autumn now.

Hark! to the voices sweet and clear
That echo 'cross the fields of snow,
Of little children coming near
With holly boughs and mistletoe.
What is't they sing?—"Peace and Goodwill
And Joy on Earth"—the old, old song;
Those blessed words we cherish still
That tell of Triumph, Right o'er Wrong.

Sweet Robin, messenger of him
Whom we ordain as Winter's King,
So strong of heart, so lithe of limb,
Whose bosom feels not sorrow's sting,
Come, perch upon my window-sill,
For I would gladly welcome thee;
Enjoy your morning meal, and trill
A happy Christmas melody.

Go, little bird, at break of morn,
And tell to all, with thankful heart,
That on this morning He was born
Who here for us the bitter part.
Go, Snow-King, o'er this world of white,
And seek the poor who perish here;
Go to their homes and, with delight,
Give their weak hearts a little cheer.

Pipe, robin, sweet, your festive hymn,
Ring, merry bells at close of day;
Sing, children, God's own cherubim,
The good old Christmas roundelay.
Go, men, rejoice, and for a time
Let idle cares and troubles cease,
And usher in, with mirth and rhyme,
A sacred, everlasting peace.

DIED.

CYMRO.—In Spanish Fork, Utah, October 5, 1882, Mary Thomas Cymro, born in Carmarthenshire, South Wales, July 10, 1819. She lived and died faithful to the Gospel.

BALLARD.—In Salt Lake City, November 28, 1882, Elizabeth Home Ballard, aged 63 years, eight months, and twenty days.—"Herald."

SNOW.—At her residence in Collins Row, Salt Lake City, November 20, 1882, of septicæmia, Mary Elizabeth Snow, wife of Walter Snow, and daughter of Henry and Mary Ann Greensides. Deceased was born at Cottingham, Yorkshire, England, November 3, 1852.—"News."

BOOTHE.—In Portwood, Stockport, July 3, 1882, John Boothe, Sen., aged eighty-three years.

CRANE.—At Middleton, near St. George, Utah, November 20, 1882, Elizabeth Crane, wife of John Crane. Deceased was a native of Peterborough, England, and was 46 years of age.—"Enquirer."

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FOR SALE ALSO IN ALL THE CONFERENCES OF THE CHURCH IN GREAT BRITAIN.

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The right of dower was subject to be barred. The adultery of the wife destroyed it. So if she joined her husband in conveying his estate, or accepted a jointure, that is a certain portion settled on her for life if she survived her husband. These and some other things that might be enumerated barred the widow's right of dower.

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